

سُورَةُ الْحُجُرَات

Surah Al-Hujurat

By: Nouman Ali Khan

LinguisticMiracle.com

The compilation of this work is an attempt to document the linguistic definitions of words and verbs, some tafseer commentary, and the translation done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

سُورَةُ الْحُجُرَاتِ

Surah Hujuraat which begins with the parameters, the limits of how we can engage and talk about the Prophet (salAllahu alayhi wasallam) and how serious the matter of love and respect and loyalty for the Prophet is, what the consequences are of not taking these matters seriously.

This Surah is also important because it has the principles of Islamic community, what are the building blocks of a healthy Muslim community. Community; your friends, your social circle, people that you hang out with, that's your community. How are you

supposed to deal with these people?

Our respect for Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, transition into respect for each other: "I've so much love for the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, that if someone else loves him, I automatically love him too"

Ayah 1

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Sahih International

O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah . Indeed, Allah is Hearing and Knowing.

Nouman Ali Khan

Those who claim to have Iman, don't put yourselves ahead of (right in front of) Allah and His Messenger. And be cautious of Allah. Certainly, Allah knows everything and Hears everything.

Ayah 2

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ ۚ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

Nouman Ali Khan

Those who claim to have faith, don't raise your voice of the Prophet and don't you raise your voices at him like you do with the others and all your good deeds (you did jihad with him (salAllahu alayhi sallam), hajj with him, spent for Islam, did Qiyam ul Layl; whatever good you have accomplished in this life will be gone if you take him (salAllahu alayhi wa sallam) casually and you won't even realize what just happened.) **and you will come to Allah with no good deeds.**

Some people have naturally loud voice, induced by culture or whatever other reasons. Like the Bedouins would speak loudly and when they would come and talk to the Prophet they would be loud too but Allah says 'no, you don't get your culture here and raise your voice above the voice of the Prophet ﷺ. But what does it mean for 'us' now that he is not amidst us. How can we not raise our voice above the voice of the Prophet ﷺ?

The voice is the Prophet ﷺ is the Quran – they are the words of Allah but who recited them first? And also, the Hadith. Suppose someone comes to you

in the Masjid and says, 'Brother, your pants are Haram. I've a Hadith to proof it.' You say, 'You do?' and he replies with the Hadith. And you accept it, whether the Hadith stated is correct or incorrect. Don't make Hadith a contest, or debate, that is something the scholars will do and not me and you. Don't argue with the Hadith's that is respect. That is not raising you voice above the voice of Prophet ﷺ If the Hadith has element of truth in it, you don't want to be on the other side of it.

Ayah 3

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ



Sahih International

Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.

Nouman Ali Khan

No doubt those people who learnt to lower their voices in the company of the Messenger (salAllahu alayhi wasallam) those are the people whose hearts

have been tested by Allah for Taqwa (here Taqwa means respect for the Messenger (salAllahu alayhi wasallam)). Those are the ones who will have forgiveness and great compensation.

Ayah 4

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ



Sahih International

Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason.

Nouman Ali Khan

Those who are calling you from the other side of the apartment, most of them don't even understand

عَقَلَ [A3qala] to hold yourself back, and use your restraints.

Ayah 5

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ
رَّحِيمٌ

Sahih International

And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

Nouman Ali Khan

Had they have a little patient and waited for you to come outside, it would have been so much better for them. Allah is extremely forgiving and merciful

Ayah 6

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
بِجَهْلَةٍ فَتُصِبْحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

Sahih International

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

Nouman Ali Khan

Those of you who have claimed faith, if a corrupt person comes to you with a new source, a news alert - then verify it. Make sure you understand what's going on, or else you might afflict a group of people ignorantly and hurt someone with your casual conversation, then you will be very shameful over what you have committed.

فسَقَ [fasaqa] people just here things and pass it on,
adding their own version to the story

Ayah 7

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَٰكِنَّ
اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ



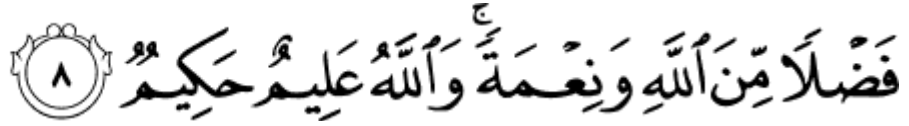
Sahih International

And know that among you is the Messenger of Allah . If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.

Nouman Ali Khan

And you had better know that in your midst is Rasoolullah. If you had to obey you in all decision making the harm would come upon you, however, Allah has beautified Iman in your hearts and He has made disbelief, corruption and any sort of disobedience disgusting to you. Those are the people who are headed in the right direction.

Ayah 8



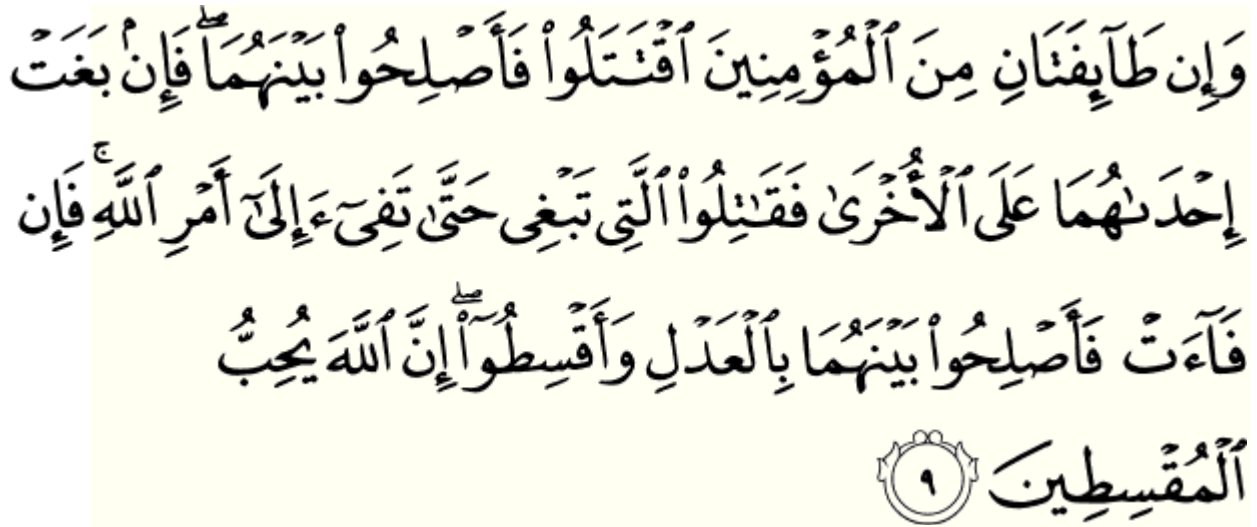
Sahih International

[It is] as bounty from Allah and favor. And Allah is Knowing and Wise.

Nouman Ali Khan

It is a huge favor given to you by Allah, luxury and ease and Allah is all Knowing, full of wisdom

Ayah 9



Sahih International

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah . And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

Nouman Ali Khan

And if two groups among those you truly believe ('Mu'min, not even Muslim) are killing each other but if this happens, then

let the community make peace between them. But if one of the groups rebelled, then all of you (the oppressed and the neutral group) fight against the one who rebelled until they come back to the command of Allah. Make sure you make peace between them with open, transparent, public justice and be fair in your personal dealings as well

عَدَلَ [a3dala] fair, public justice

فَاءَ [faa'a] If you were in a bad state, and then you came back to the good state.

أَمْرُ اللَّهِ [am'ru ALLAHi] the command of Allah, the peace that was made between the groups was because of the command of Allah.

اِقْتَتَلُوا [iq'tataloo] to kill. Allah is disgusted by this act of killing each other. Muhammed ﷺ has described the Ummah as a single body, so you are taking a knife and cutting up one of your limbs, aren't you suicidal?

Ayah 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Sahih International

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

Nouman Ali Khan

True brothers are literally sibling brothers and fighting is natural so make peace between them. And have fear of Allah so that you receive mercy.

Ayah 11

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ
وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا
تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

Sahih International

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

Nouman Ali Khan

Those who claim to believe, let them not make fun of other people, it may be that they are better than you are (in the eyes of Allah) and especially women; don't be putting each other down, maybe those women are better than they are. And don't call each other insulting nicknames (whether good(sarcastic) or bad). Dirty words, cuss words, offensive words are terrible after faith. And whoever doesn't repent, they are in fact the who are wrongdoers.

لَمَزَ [lamaza] to pick up someone's flaws, be
condescending to others

تَنَابَزُوا [tanaabazoo] hateful words; 'hey, Shorty', 'hey, fat stuff', 'hey, freckles'

أَلْقَابُ [al'qaabun] is used for good words/adjectives

أَلْقَابُ & تَنَابَزُوا are used here together because it includes 'sarcasm'. You can use good words to call someone but imply sarcasm to it like, 'Hey, "genius" come here!' Genius is a good word but not when say it sarcastically. Allah forbids that as much as the condescending words.

[Too much joking around can take away respect, you can call your friend 'Man! Bro!' but not you teachers]

Ayah 12

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا
تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah ; indeed, Allah is Accepting of repentance and Merciful.

Nouman Ali Khan

Those who have claimed to have faith, stay away as much as possible from making assumptions. The only thing left after assumptions is sin and don't spy/eavesdrop/listen-in on one another. And don't backbite about one another. Would any of you love that he eats the flesh of his brother as he lies there dead? You would be disgusted by the thought. No doubt Allah is continually accepting tawbah and He is always merciful.

ظَنَّ [than-nun] assuming the intent/confident
assumptions of the other

لَا تَجَسَّسُوا don't spy/eavesdrop/don't follow on one
another

Ayah 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

Nouman Ali Khan

O people, We have created you from male and female (which means you are one family) and We are the ones who made you different kinds of populations and tribes/nations so that you can recognize one another/so that you can appreciate the diversity of the cultures in the world. No doubt the most respected among you are the ones who have the most urge to protect themselves; the most careful. No doubt Allah knows everything, He is fully aware.

Ayah 14

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا
يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ
أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

Nouman Ali Khan

The Bedouins say, "We have come to Islam. I'm Muslim, you know." Tell them, "You haven't come to believe, you should say, 'I've only accepted Islam,' because the real faith hasn't entered into your hearts. And if you obey Allah and His Messenger, He will not take away your deeds in any way, shape or form. Certainly, Allah is extremely forgiving, always merciful.

[You don't get to judge people's Iman. That judgement is only for Allah. Labelling is a disease of the heart; even Allah doesn't do that Himself.]

Ayah 15

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللّٰهِ أُولَٰئِكَ هُمُ
الصَّٰدِقُونَ

Sahih International

The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah . It is those who are the truthful.

Nouman Ali Khan

No doubt true believers are the ones who have come to believe Allah and His Messenger, then they did not doubt at all and they struggled with their money and lives in the path/mission of Allah. Those are in fact the truthful.

Ayah 16

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

Sahih International

Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?"

Nouman Ali Khan

Tell them, "Are you going to teach Allah what Iman is, while Allah knows whatever is in the heavens and the earth, and knowing of all things?"

Ayah 17

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ
هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

Sahih International

They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful."

Nouman Ali Khan

Then they say/impose you of the fact that they are doing a big favor upon you by becoming Muslim. Say, 'Don't you shove your favor on my face. Rather, Allah has done a favor upon

you; that He guided you to real faith, if in fact you are committed to the truth'.

مَنْ [man-na] to show somebody/ impose "look, what I have done for you!"

Ayah 18



إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

Sahih International

Indeed, Allah knows the unseen [aspects] of the heavens and the earth.
And Allah is Seeing of what you do.

Nouman Ali Khan:

No doubt about it Allah knows the unseen of the skies and the earth and Allah is in full view of all the things you are up to, everything you are doing.